SECOND CLASS POSTAGE PAID

The Orthodox Herald

Celebrating our 42nd year

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LIFE IN THE CARPATHIANS

It has been a year since we visited our relatives in the Carpathian region of the Ukraine. It has been difficult to get much information concerning their lives since then. Phone calls are erratic, connections poor, and letters take from two weeks to a month to arrive. It is not safe to send anything through the mail and there is no bank checking system or any way to send them any thing except to find someone who is going to the area and entrust them with a small package. We received a letter last week which asked for saccharine!

We see much news about Russia, especially on C-Span, which carries a half hour program daily from Moscow. The situation there is bad, and we are told by informed people that it is worse in the Ukraine.

This is what we could glean and we share it with you because so many of you have ancestors from this area.

Staying alive is a full-time occupation in the Ukraine and in the other CIS countries. People are fighting to survive. Living conditions are catastrophic because economic disorder prevails as a result of corruption and mismanagement and a tendency to blame rather than looking for a solution or trying to alleviate the situation. People are simply leaving their jobs hoping to make more money on the black market in order to survive. They are living by barter. In the Ukraine this includes people from all walks of life. Thousands of teachers, doctors, engineers, economists, technical workers, etc. abandon their jobs saying: "If I can't purchase anything with my wages except enough food for a few days why should I work?" Inflation is between 1,500 and 2,000 percent or over 100 percent a month. This compares to 5 percent in the U.S. per year.

If a person has to borrow money they must pay 80 percent interest a year. All of this has given birth to a large black market and a mafia structure throughout the Ukraine.

(Continued on Page 5, Col. 3)

In time of danger and not before,
God and soldier all men adore.
And when the danger is past,
and all is righted,
God is forgotten
and the soldier is slighted.

MEMORIES

Locked away, down deep inside your heart, is a treasure house that only you can open. Inside are memories and visions from the past that time can never erase. Not all these memories are pleasant. There are some sad recollections. Some memories are even tinged with tears. But there are happy memories, too, recollections you would not exchange for any sum of money in the world.

Memory! What a wonderful gift! Our memories neatly store away many good things from the past. Memory also helps us to carry us through the present.

Sometimes we are called upon to hold our memories collectively. Such a time is on Memorial Day, which was originally called Decoration Day, which emerged from the shadows of the Civil War. It was first observed in the South where even before the close of the War, a group of women decorated the graves of all those who died in the War no matter on which side they are fighting. A few years later, in 1868, May 30 was set aside as a day for placing flowers on the graves of soldiers throughout the U.S. They "decorated" the graves.

Soon Decoration Day was observed each year throughout the country. Since World War I, this day in May has been used to honor the fallen dead of all our wars. We ought to honor these heroes of the past. We should remember the price they have paid for all that we enjoy today.

Not too many years ago, children made trips to the cemetery to decorate the graves. Parents took their children. Perhaps, this Memorial Day would be a good time for parents to take their children to some cemetery, and explain

(Continued on Page 6, Col. 3)

SAD? — AN ANSWER

Early Christians believed in the Resurrection of Christ not only because they could not find the body of Christ, but because they found a living Christ. We do not have a closed tomb to show; we can point to a living Christ. He lives! The fact that Christ is alive is not a mere theological truth. It is an experience of reality.

Jesus Christ meets people along the corridors of life even when they do not expect Him to do so. That is as it was in the New Testament especially in Luke 24. We read about 10 appearances of the Risen Christ, and in many of these we find that He met people in times of need. He met Thomas in his gloom and doubt. He met St. Peter in his backsliding and failure. He met Mary Magdalene in her fear and confusion. He met St. Paul in his rebellion and disobedience. He met two disciples who were walking the seven and a half miles from Jerusalem to Emmaus in their time of need and in sadness.

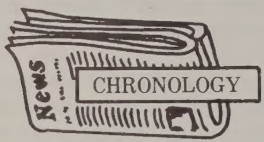
They were sad because they had hoped that "He was the one to redeem Israel. And it is now the third day since he has died." They told the stranger whom they had met on the road that they had hoped in the Messiah, but now all their hopes and their expectations were crushed. They were in deep despair; they were disappointed; they were disillusioned. They thought about the past. They felt that they had only this to talk about and no future to think about just like many people today who are in despair.

When we talk not only about our lives in the past but about God, we have no hope for Him in the future. To be in this mood of sadness is not healthy, because the place of sadness is a vulnerable place. If we do not watch out, the place of sadness will be a place where we may be led into defeat and failure.

It is not wrong to feel sad; we are only human. But it is certainly wrong to allow the sadness to put us out of action. The living Christ, the Risen Christ, can meet

(Continued on Page 3, Col. 3)

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May 1993

DIED: Protodeacon Nicholas Polansky (retired) in Jackson, NJ.

DIED: Archpriest Alexander Fedoronko, Retired, Philadelphia.

THE RENOWNED ACAFIST CHOIR from Russia is scheduled to sing part of the responses to the Divine Liturgy at the annual pilgrimage to St. Tikhon's Monastery in So. Canaan, PA on May 31.

VISITING CONSTANTINOPLE was Metropolitan Theodosius of the OCA. This was the third discussion in a series of talks which started in 1990 between the Ecumenical Patriarchate and the OCA. Discussions focused on "Orthodox unity in America and the role of the OCA in pan-Orthodox settings."

THE ORTHODOX CHRISTIANS FOR LIFE, P.O. Box 805, Melville, NY 11747 have issued a paper written by Fr. Edward Pehanich concerning Dr. Jack Kevorkian, who has assisted several people to commit suicide.

TWO MEN WHO DESERVE KUDOS are George Walko of Bedford, Ohio and Philip Tamoush of Torrance, California. George Walko was in Eastern Europe last summer where he used his carpenter skills to help restore a monastery. He is returning this year. He was deeply troubled by the dire circumstances of the Orthodox people in Poland and Slovakia and is now collecting funds to secure a printing press for Bishop Adam of Poland so that he can print much needed books for the Orthodox in Galacia. He also carves beautiful hand and wall crosses which he gives to churches in Eastern Europe. Help him to take the printing press to Calicia when he returns in July. He has raised $5,000 and needs a like amount. Contact him at 21 Natalie Rd., Bedford, OH 44146 or call 1-215-232-3133.

The other person, Philip Tamoush, has spearheaded so many programs which are for the benefit of Orthodox people here and internationally. He collected paper ikons for distribution to faithful in Russia, he helped with many ikon projects, he worked on the Directory of Orthodox Parishes and Institutions, and has started the Oakwood Publications to facilitate the obtaining of rare books on ikonography. This is only a short list of his many endeavors. Kudos to both men.

THE ORTHODOX CHRISTIAN STREET AND PRISON Ministry publishes a paper which is sent to prisons throughout the U.S. If you wish to have copies sent to a certain prison or if you wish to subscribe or receive information about this ministry, write to the Ministry, Box 1700, Los Fresnos, TX 78566.

THE ORTHODOX CHRISTIAN COUNSELING CENTER (OCCC) with offices at St. Mark's Orthodox Church, 3560 Loganway, Youngstown, OH 44501 or call 1-216-759-8383 provides qualified counselors with a Christian outlook to assist those who may be experiencing a crisis and are in need of spiritual and emotional support to guide them towards wellness and wholeness.

Orthodox Society of America (UROBA) offers full insurance services including annuities at 7.25%. Call 1-800-866-0429 for info.

Genealogical research and private investigations group can access U.S. and East European records to complete your family tree or find a relative. Write (include stamped envelope) to: Laurence Krupnak, 1711 Corwin Dr., Silver Spring, MD 20910 for details.

TWO ORTHODOX JURISDICTIONS have parishes which use either the Eastern Orthodox traditions or that of the Western-Rite. The Western-Rite uses an approved adaptation of the Anglican **Book of Common Prayer**. The Antiochian Archdiocese has a Western-Rite Vicariate.

BULGARIAN ORTHODOX resent the influx of foreign religious sects. The rector of Plovdiv's Orthodox seminary complained that "They treat us as if we were African tribes. I'd like them to recall that Christianity arrived here in the 8th century." Meanwhile, the Orthodox Church is rent by a schism and is in no condition to address the problem.

THE ORTHODOX CHURCH DOES NOT PRACTICE INTERCOMMUNION. Those who are not Orthodox cannot receive communion in an Orthodox Church. Orthodox cannot receive communion in a church which is not Orthodox.

ORTHODOX TIDNING, Box 7677, 10395 Stockholm, Sweden ran several of the articles from **The Orthodox Herald** about Fr. Toth. The articles were translated into Swedish.

ELDERCARE LOCATOR at 1-800-677-1116 between 9 a.m. and 5 p.m. Eastern time will put you in touch with a network of local agencies and services if you, your relative or friend need assistance because of declining health. It gives information on everything from transportation, legal assistance to home-delivered meals.

ENAMEL ICON LAPEL PINS, perfect for Mother or Father Day gifts, plus many books on Orthodoxy, especially on ikons and icon painting, can be ordered from Oakwood Publications, 3827 Bluff St., Torrance, CA 90505-6359 or call (310) 378-9245.

A RUSSIAN VILLAGE with traditional houses like in Susdal may soon be constructed in Jamaica at St. Mary's. The first phase would include the building of 10 cabins, a theater, restaurant, museum and shop. The second phase would include the building of 30 houses, a clay pot workshop and a vodka bureau on the 53 acre plot. The streets would have Russian names.

ST. NICHOLAS

St. Nicholas Day in May? How can it be we celebrate his day on Dec. 6/19. Yes, the moving of the relics of St. Nicholas took place on May 9/22, 1087 — so this day is also celebrated as St. Nicholas Day. To keep them straight our people identified them as the "cold and warm Nicholas."

On his day in December, his good deeds and philantrophy are stressed; on his day in May his role as protector of seamen is brought to the fore. The ports of pre-revolutionary Russia were put under his protection and collections were made for a fund which was used to promote safety on the waters and to help those whose lives depended upon the sea. At the present time, fishing boats are blessed in Alaska by Bishop Gregory and the priests residing there. One of our more unusual icons is of St. Nicholas riding in a small boat, which is being tossed about by rough waters.

In the 11th century, the Turks started an invasion into the Byzantine lands. They ransacked churches and committed sacrilege upon blessed items including icons. They especially sought out anything connected with St. Nicholas. They attempted to destroy the relics of St. Nicholas because many miracles were performed in their presence; however, upon reaching Myra where they were located an extremely severe lightning storm stopped them. It was then decided to move the relics; they were taken to Bari, Italy. They were placed in St. John's Church until a very large church dedicated to St. Nicholas was built. When the church was dedicated three years later, the relics were placed in a marble reliquary beneath the altar area. Myrrh started to flow from the holy relics and it was so abundant that it was freely given to those who came to worship in the church.

THE SACRAMENT OF HOLY CONFESSION
(No. 3)

Psychologists today agree that confession is an important instrument in searching and healing mental diseases and disturbances. The Sacrament of Confession offers an opportunity for a new life, but it must be done with sincere self-examination. Psychologists also advise their patients, at times, to go and confess to their priest in the belief that they will be able to help them through the Divine power of the Sacrament.

The priest being the Spiritual Father, during the performance of the Sacrament may advise the penitent how to avoid sin, and offer the appropriate spiritual medicine to strengthen his willpower. If the priest finds it necessary, he may give the penitent spiritual penalties (Epitimia), like reading the Holy Bible or religious books, saying more prayers every day, doing charities, etc. The purpose of these "Epitimia" is to help the penitent to sin no more, always having in mind the Law of God for steady spiritual and moral improvement in Christian life. As was mentioned earlier, this Sacrament in the early Church was exercised publicly, but later was replaced by private confession which we also practice today. The place for Holy Confession is the Church, and in front of the Holy Icon of our Lord with the priest praying and the penitent confessing his sins.

The disciples of Christ transmitted the divine power given to them to their successors; bishops and priests. To them living on earth writes Saint John Chrysostom, "authority has been given to govern things in heaven. Such an authority has been entrusted by God not even to the angels. Civil judges on earth can bind the body in prison, but the bond with which the spiritual judges, the priests, tie the soul on earth, is perpetuated eternally in heaven."

For those who say that, "I can confess directly to God or before the Icon of Christ, and not to the priest," I cite the words of Saint Basil The Great, "When we suffer, we expose our bodies for examination, not to every one, but to those only who know how to cure. In the same way, confession must be made to those who are able to cure, to those who have been entrusted with the dispensation of God's Mysteries (Sacraments)."

St. John Chrysostom says, "There is no medicine other than Holy Confession for blotting out sins. It is only there, that the handwriting of our sins is torn up. It is only there, that the unclean soul gets washed from the deadly poison of sin, and is made clean and rendered as white as snow and as wool."

Fr. Philip G. Gialopsos

•Sad

us in such situations.

Notice how Jesus addressed these two men on the Emmaus road: "O foolish men, and slow of heart to believe all that the prophets have spoken." Luke 24:25. Certainly they were foolish, certainly they were slow to believe. But that did not keep the Risen Christ from coming into their lives. How comforting it is to realize that I may be sad or not understanding and may not have grasped the purposes of God; yet this does not limit the living Christ. He comes into my life just the same. That was how it was with the two men and that is how it is with me.

The men opened up their sad hearts to Christ. We have the same privilege. You have come into sadness and it has almost drowned you and you have been paralyzed, but Christ is here. He wants to have access to our lives and thoughts.

Does Jesus have access to all of your life? He is not merely a problem solver. He will not come at your beck and call to do only what you want Him to do. He will come at His own time and on His own terms as the sovereign Lord to take control and to transform.

Christ wants to enter into your heart, into your emotions, into your experiences and into your very life. He can make your burdened heart a singing heart, a glory-filled heart. Christ is Risen from the dead! Shall you meet Him on the road of life?

A HUSBAND'S PRAYER FOR HIS WIFE

Lord, bless and preserve my cherished wife whom you have given to me; let her life be long and blessed, comfortable and holy; let me ever be a blessing — a comfort to her, a sharer in all her sorrows, a consolation in all the trials of life; make me forever dear to her; unite her heart to mine in fondest love and holiness and mine to her in all sweetness and charity. Keep me from all ungentleness; make me humble and obedient to you that we may delight in each other according to your blessed word. May both of us rejoice in you, having our portion in the love and service of God forever. Amen.

Dabs of Thoughts

"The New Testament does not stop with the Four Gospels." This Pascha/Easter Season is, for example, a prime time to become acquainted with The Book of Acts. It is scheduled to be read from Pascha/Easter until Pentecost. So this is a profitable time to renew our knowledge of Saul of Tarsus, who later became St. Paul. How much do you know of what happened after Easter Day? How much could you relate about the expansion of the Christian faith into the Gentile world?

To worship with God's people in the church is not optional but imperative, and watching TV services is, except perhaps for "shut-ins," no substitute. We worship God not because we feel like it, but because He is God and worship is His due and our necessity.

The whole season of Pascha/Easter is a festive season. All the Sundays are part of the season and so are called Sundays of Easter, thereby re-emphasizing the unity of the fifty-day period.

The early Christians associated baptism closely with Pascha/Easter. The preparation for baptism at Pascha/Easter became the basis for the development of Lent. These early Christians had a profound awareness of the parallel of baptism with its immersion under the water as a symbolic death with the death and resurrection of Christ. We are reminded of this when we sing at the Pascha/Easter Liturgy: "All those who have been baptized unto Christ have put on Christ."

The Nicene Creed, which is recited so often in the services of the Orthodox Church, is a summary of revealed Truth, a form of words, setting forth with the authority of the Ecumenical Councils certain articles of belief, which are necessary for our salvation.

Without memory we are empty shells. Without memory, traditions, is the church an empty shell?

The children of clergymen have a 25 times greater chance of success than a child born to any other professional person. The only parents to surpass the clergymen in this respect are the missionaries.



MOTHER'S DAY

In America the second Sunday in May is appointed for the honoring of mothers. Attention is centered on our mothers whose guidance, example, inspiration and love we remember.

One of the greatest gifts that a mother can give her child is the gift of faith, for it helps the child all through life. If a mother has faith, even as small as a mustard seed, she can impart great wisdom and confidence to her child. She can give her child material things, but one day it will have to cope with life and all material things will be a faded memory. When troubles come, and they surely will, either the child will be sustained by its faith or abandoned to its limited resources.

WISHBONES—
JAWBONES—
BACKBONES

The body is made up largely of bones — about 200 of them classified according to shape. Your Church is also made up of bones, classified according to use. There are three kinds. First, WISHBONES. You know this kind. They wish for greater things in the Church. They wish for success in the Sunday School. They wish for larger attendances. They wish for more souls to be saved. Wishbones? They're lazy. They're languid. They're listless. The only things they deny themselves of are work and effort to make their wishes come true. Rocking-chair Christians! Drawing-room Christians!

Then there are the JAWBONES. Nothing slow or listless about this kind. They work up and down at great speed. They criticize. They gossip. They pick flaws. They tell how it should be done. In their wake follow dissension, discouragement and disease. Verily, it taketh a Samson to handle this class and turn them to some good use!

But the third class is the one we like to think of — they are the BACKBONES. There is work to be done; the Backbones do it. There is a healthy target to raise; There are meetings to attend; the Backbones are there. O Backbones! If we were poets we'd write about thee! If we were singers, we'd chant thy praises! If we were artists, we'd paint thy lovely likeness! But being only ordinary humans, we can only love thee!—

MAY 1993 GUIDE

During the fifty days between Pascha/Easter and Pentecost, the Gospel of St. John is read in its entirety. This Gospel speaks of the mystery of Baptism on almost every page. The first three Sundays of this period speak of the Resurrection. One of them is the Sunday of the Myrrhbearing Women which falls in May. The other three Sundays have a Baptismal theme.

The Sunday of the Paralytic tells of a sick man who could not get into the Sheep Pool for a cure. Jesus cures him revealing Himself as the true Baptism, and that in our Baptism with water, He touches us to heal us of sin and to bring us faith.

The Sunday of the Samaritan Woman tells us of a woman who went to draw water and instead finds Christ, who gives living water (Baptism).

The Man born blind is given sight, the enlightment of Baptism, by the anointing of the mud and spittle of Jesus.

The last Sunday of the month is dedicated to the Fathers of the 1st Ecumenical Council. Here Jesus speaks to His Apostles after the last evening spent in the Upper Room. Few passages in all God's Word are so sublime and affecting as these. Simple in language yet full of deep meaning — a prayer spoken to the Father by the Son as our High-Priest interceding for us, yet spoken aloud that it might be recorded (John 17:1-17) for our instruction and example as well as for the Fathers of the Council.

This month is full of significant days for our religious and everyday lives. Mother's Day on the 9th, Mid-Pentecost on the 12th, Ascension on the 27th and Memorial Day on the 30th.

MISSION FUND

Copies of "The Herald" is sent to areas and places other than Alaska to inform about our Orthodox faith. Among others, helping are: Ethel Watlock, Johanna Wagner, Nadia McClean, Mr. and Mrs. Wm. Veschuroff, Helen Hritz, Church reader Elia John and Mrs. Phillips, Dr. Sophronia Tomaras, Anna Farylo, Anonymous (3), Andrew Mihaly in memory of sisters Mary Mihaly and Ann Mihaly Buckley.



EDITORS' NOTES

With the printing of this 491st issue we have begun our 42nd year of publishing. From its beginning in 1952, the editorial policy of **The Orthodox Herald** has been consistent. We have attempted to consistently support the doctrine, discipline, worship, theology and traditions of the Orthodox Church as we have learned them and as they have been transmitted to us from our youth. We have not had any "bones" to pick nor have we promoted any fads which are introduced into the Church from time to time. As one reader wrote: "You have been a friendly, steady voice of gentle sanity" in the Church.

We have tried to vary the articles in each issue so that anyone can find something of interest. We count among our subscribers' clergy and laypeople, those who are highly theologically educated and those who are "babes in the faith; those who have doctoral degrees and those who have a basic education; those who are Orthodox from birth to those who have newly accepted the Church; from Orthodox to non-Orthodox. So the material in each issue is a mixture of themes for this varied readership. It is an inspirational and educational mix.

We have never been subsidized and our costs are kept to a minimum with no expensive machinery and only printing, mailing and postal costs. The preparation, writing and administrating, are done as a "podvig."

We carry on an extensive correspondence with many of our readers and share their joys and sorrows. It brightens our days to find letters and notes from them and in ways they have become part of our extended family. We are so grateful to God for you.

God be with you all as we continue upon the path we found and entered 42 years ago.

Father and Matushka Stroyen

ARE WE DISCIPLES?

No thoughtful reader of the Gospels and the Acts of the Apostles can fail to note the constant use of the word "Disciple." In fact the Greek word for "disciple" occurs over 250 times in these five books. While it most often refers to the Twelve — the Apostles of Christ — it also applies to others who came later and were and are even today followers of Christ. All these understood fully that Jesus gave some of His most distinctive teaching concerning the meaning of discipleship.

However, this concept of discipleship has not been of major concern in the life or thought of many. One reason may be the comparative neglect of the study of the meaning of discipleship in the Gospels and Acts. This includes the incomplete quoting of the Great Commission in Matthew 28:19-20 which Jesus gave at the end of His days on earth. Here He gave His last command: "Go ye therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit." Too often we only hear the words: "Go and teach" thus cutting short the powerful emphasis on total discipleship at the heart of the Great Commission. Jesus moved personal commitment from the intellectual level to the moral level of total obedience to His commands — an obedience that probes the very roots of our everyday living.

He took the teacher-pupil relationship which was common in first century Judaism and deepened and expanded it. He laid upon all Christians not only the necessity of learning about God but of carrying out His purpose on earth. This purpose will only be reached in proportion to how each Christian is faithful in fulfilling this charge which was put upon all who "put on Christ" in Baptism. Doubters ask: "Why hasn't Christianity done more in the world?" Here is the answer: "Because Christians have not done more. They have not taken discipleship seriously."

CHUCKLE

When the children in a Sunday School class were asked to write about prayer, one child wrote the following: God sees everything and hears everything. Which keeps Him pretty busy. So you shouldn't go wasting His time asking for things that aren't important or go over your parents' head and ask for something they said you couldn't have."

•Life

Although Russia struggles with the economy, there appears to be no sign of this in the Ukraine. As soon as something begins to work, pressures are put upon it and it fails.

It is difficult to find a store that has much merchandise. In the cities, there is nothing much but bread and sometimes milk. When something can be found, the price is usually beyond the reach of most people and it demands standing for hours in long lines. There were cucumbers from Bulgaria in a market in February. A rare sight and after a winter of no fresh vegetables and few canned or dried vegetables, something everyone craves. But they were too expensive for most selling at $5 for 2 pounds. This is the average monthly salary, pensioners receive less money.

Some services are obtainable only with American dollars. This includes the services of a doctor, getting a child into a college or getting someone to repair a home. It includes not only the cost of these items but the necessary "under the table."

This disruption of the social structure has brought some unusual results. Astrology is booming and most people follow their "stars" fervently. Witchcraft and fortune telling are on the increase. They have lost faith in their real lives and want to escape in some way. But the most disturbing result has been the black market in children in large cities. People are selling them to people from other countries.

Certainly the people here need our help and our prayers. The conditions have reverted to what they were in the early 1900's when so many of our forefathers of necessity came to this country. Girls as young as 14 were "put on the boat" or if they were younger they were often drowned as there was nothing to feed them. Boys were sent off to America to work in the mines — the parents crying because they knew they would never see them again. Truly a miserable sad situation!

ALASKA FUND

Sending copies of "The Herald" to Alaska along with others are: Mr. and Mrs. William Veschuroff, Ethel Watlock, Anonymous (4), Susan Bartone, Anna Pruski, Johanna Wagner, Mr. and Mrs. Elia John Phillips, Olga Disko. Fr. John Naumovich R Club, chapter 50 in Edwardsville, PA. Margaret Petty in memory of her husband Michael who fell asleep in the Lord on Nov. 20, 1992.

Bible Reading Schedule

MAY 1993

1. Acts 5:21-33
2. 6:1-7 **Sunday**
3. 6:8-7:5
4. 8:5-17
5. 8:18-25
6. 8:26-39
7. 8:40-9:19
8. 1 John 1:1-7
9. **Acts 9:32-42 Sunday**
10. 10:1-16
11. Heb 7:26-8:2
12. Acts 14:6-18 (mid Pentecost)
13. 10:34-43
14. 10:44-11:10
15. 12:1-11
16. **Acts 11:19-26,29-30 Sunday**
17. 12:12-17
18. 12:25-13:12
19. 13:13-24
20. 14:20-27
21. 26:1-5,12-20
22. 15:35-41
23. **Acts 16:16-34 Sunday**
24. 17:1-15
25. 17:19-28
26. 18:22-28
27. Actsd 1:1-12 - Ascension
28. 19:1-8
29. Acts 20:7-12
30. **20:16-18,28-36 Sunday**
31. Acts 21:8-14

BIBLE STUDY

At the foot of one of the great mountains in Switzerland, there stands a wooden cross. Written in simple letters across its arms are three words, "He died climbing."

Here is the summation of a man's life and death stated in three words. That calls to mind a statement made hundreds of years ago about the disciples: "These men have turned the world upside down."

As we think of these two separate statements, we are reminded of the words of St. Peter in Acts 10:38 which read: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good and healing all that were oppressed of the devil; for God was with Him."

The phrase: "He went about," reminds us that Jesus had daily contact with people like ourselves. That is, He was not a romantic dreamer who simply envisioned a lovely world, nor did He choose a sheltered, protected existence. No, He "went about" — working in a carpentry shop and then spending three years before His death in an extremely active ministry of teaching, healing, counseling, and praying.

As we examine ourselves in our own "going about," most of us would say we are extremely busy. The question, however, is how much of it is "much ado about nothing," as Shakespeare put it. That is to say, how much of our daily activity is really satisfying, helpful, creative? The danger is in thinking that because we do much "going about," we must therefore be doing a lot of good.

The good Jesus did, however, was in terms of other people — meeting human needs, and motivated by God's love. It was never done to win the approval of them, nor to win God's favor, nor to put others in obligation to Him. It was because He so strongly sensed God's love for Him that in love He chose to go about "doing good" for others.

You may well ask: "What has this to do with me?" Undoubtedly each of us does some good in this world. The question is whether we are getting the most good out of the time and energy we have.

Something else to keep in mind is what we mean by "doing good." For some, it is simply abstinence from evil, that is, refraining from behavior we consider to be wrong. For others, it is mere obedience to moral law as they perceive it.

For our Lord, it was showing genuine concern and goodwill toward people, whoever or wherever they were. In Christian terms, goodness includes forgiving those who hurt us; visiting the lonely, the forgotten, the outcasts; sharing our time, resources, energy, and ourselves with others.

To say Christ's biography in Acts 10:38 consists of five words is not the whole story. In fact, it's only half of it. The other half consists of the words: "for God was with Him." That is, He "went about doing good" because He was in touch with God, Who is love.

Because that relationship with His Father was at the very core of His being, His attitudes and actions reflected true goodness. That's why faithful worship, prayer, and study of the faith are so vital to all those who follow Him.

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PRESS FUND

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•Memories

that others gave their lives in sacrifice. This great heritage of ours has cost far more than they can understand.

As we go to the cemetery this year, we may find flags on the graves of servicemen put there by a veterans' organization; but flowers are no longer decorating most of these graves. How quickly we forget. We forget what we owe to our country and its heroes. We forget how much we owe God. Each Sunday should be a Memory Day, to remind us of God's mercies.

A forgetful heart soon becomes a foolish heart. An ungrateful attitude soon becomes a highway to ungodly living. The person or nation that forgets God is as foolish as the one who forgets that a red light means "stop."

Memories, memories. Some glad, some sad. Some better to try to forget, some need to be remembered.